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Daily duties: an instruction for novices of the Society [of Jesus].

John Morris



A.M.D.G.



DAILY DUTIES:

*AN INSTRUCTION FOR NOVICES
OF THE SOCIETY.*

BY

JOHN MORRIS,

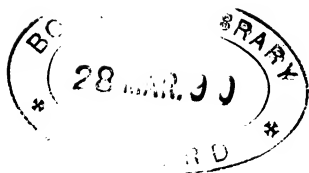
PRIEST OF THE SOCIETY OF JESUS.

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DAILY DUTIES :

AN INSTRUCTION FOR NOVICES OF THE SOCIETY.

HAVING been through with you the method of Meditation, I propose to take the other duties of your day, one by one, to help you to get as much good from them as you can. Everything should have on it the impress of Religion, and you should not be satisfied till you have taught yourself to do everything as a Religious should do it. This must be true, not only of your spiritual duties, properly so called, but of all your duties without exception. They must all be duties spiritually done, even recreation, even a game. Let us see how you are to set about it; and first let us examine the ordinary duties of daily life, leaving till afterwards those of a more purely spiritual character, as they will necessarily require a

rather fuller examination. One thing, however, I must say before beginning, as it is applicable to all that I have to say. These are suggestions on my part, and nothing but suggestions. What St. Ignatius says in the 2nd Annotation is true not of Meditation only, but of all duties, that there is "more taste and spiritual fruit" in what a man finds out for himself than in what he is told. Each one may be able to devise for himself methods that will be more profitable for him than anything I can suggest, but it may be very possible that your own mind will work the more freely for suggestions and examples. You must not think, therefore, that I am at any time intending that the method here proposed is the only way, or even necessarily the best way, of fulfilling these daily duties of your religious life.

RISING AND GOING TO BED.

There is no need for us to stay long here. We have regarded the last moments of the old day and the first moments of the new as a part of our preparation for Meditation, and with that view we have already seen how they were to be spent. But I am glad of the opportunity to remind you of the immense importance of the manner in which you go to bed and get

up. The day may be said to depend on the Meditation, and the Meditation largely depends on the way in which you have passed the time since your preparation was made. Go to bed as if you were going to die before morning. Lay your clothes aside as if you were never going to put them on again. Part with the world, part with your life, as if you knew that your life was at an end and you were to see the world no more. You *may* wake up face to Face with our Lord and your next work after going to sleep *may* be your Particular Judgment. Go to bed as though it certainly were to be so, and then if your death should be sudden, it will not be unprovided.

Before sleep comes, or if you lie awake in the night, occupy yourself with your Meditation. Do not begin to meditate, or you will banish sleep;* but take your *sensa conformia* or appropriate thoughts into your mind, and there let them soak. I am taking for granted that you have done at once on lying down what St. Ignatius requires for the space of an *Ave*,

* "It happens to many who are given to prayer or contemplation that, by overwork of the understanding before going to bed, they cannot sleep, thinking still on what they have thought of or imagined, for the enemy will then try to suggest good things to them, that the body may suffer through loss of sleep: and this is a thing to be entirely avoided." *Letters of St. Ignatius*, vol. i., letter 8.

with respect to your hour of rising and the reason why you rise—that is, in order to make your Meditation. Try to go to sleep in your Composition of Place, with which of course your *sensa conformia* will be closely related.

Rising has already been sufficiently minutely examined in our conference on Meditation. But I cannot help repeating here the absolute necessity of beginning the day well by the most perfect promptitude in rising the very moment you are called. Amongst other advantages, through washing and dressing yourself briskly, you are free from all necessity for hurry and bustle, and you can thus maintain a quiet peaceable spirit, which you need for your prayer. I may add another devout thought that may help you. Wash and dress yourself in the spirit of devotion with which the priest washes his fingers and puts on the vestments for Mass. Dress yourself to appear before the Blessed Sacrament. As the thought of the Passion cannot be out of place, whatever be the matter of your Meditation, so neither can devotion to the Blessed Sacrament. Remember, too, to make the Oblation of the Apostleship of Prayer. It may run thus: “O my God, I offer unto Thee all the prayers, all the actions, and all the sufferings of this

coming day for the intentions of the Sacred Heart in the Holy Sacrifice." For this you should have a fixed time in order that it may not be forgotten, and I would suggest, as a convenient time, that you should always make this Oblation during your morning visit, or as you genuflect on quitting the chapel at the end of it, for the Oblation should be made after morning prayers. To be a member of the Apostleship of Prayer, you must have some external sign of aggregation. This is all that is needed for all Religious Orders and Congregations that have granted to the Apostleship participation of prayers and good works, and the Society is one of these Orders. The external sign, recommended by authority in this Province, is the use of the indulgenced Badge of the Sacred Heart.

As the Religious life has its noviceship, so look [on your meditation as the noviceship of the day. During the day you have to work for God, but in the morning in your meditation you are to be alone with Him, in order to sanctify the work that is to follow. Put far away the thoughts and distractions of the day, and spend your meditation time alone with God.

That done, let not the effect pass away. Hear the Word of God *and keep it*. One reason why our meditations produce so little fruit is

because we pass from them so quickly. If meditation were to bear on meditation, as a well-made reflection would enable it to do,—nay more, if our daily actions could be made to supply the link, and carry the effect on from one meditation to the next, we should find the lines deepening little by little. A thought that brings us nearer to God, that touches the right chord, is very precious, and may make all the difference in the world in the fervour of our lives. But it must be treasured up, and pondered on, and returned to, or it will be lost. It is strange how completely such thoughts and inspirations are sometimes forgotten, or with how much difficulty they are recalled. We ought to have given them a better welcome and a truer hospitality when they came.

We may now turn to another duty, and we will next take

MANUAL WORKS.

Here first we will think of the manner by which we are summoned to our duties, the sound of the bell. The 15th Common Rule tells us that at its sound we are to leave everything at once, to go to that to which we are called, even though we have to stop writing while forming a letter. The reason is simple.

That which a minute ago it was God's Will we should do diligently for His sake, it is now His Will we should leave promptly for His sake. In the Noviceship the bell rings often, for the duties are comparatively short. It is admirable training, for it breaks in the will. In many of our duties it is easy to get interested, and naturally we may wish to continue in the same a little longer. The bell comes to remind us that as we began it when it was God's Will, so we are to end it when it is His Will. We have to learn that we are not to pass from one work to another by mere natural impulse, continuing as long as we please, and dropping this for something else when we are tired of it. Our after life is to be methodical, and ordered not by natural tastes but by the Will of God. Lend yourself to this formation of your will, whenever you hear the bell. Listen to it as to the call of God, and go to your next duty to please God. And if one duty be more irksome than another, be more prompt in going to it. It may be quite possible, for example, to lose much time in getting ready for Manual Works, so that God shall not get His full service at your hands. If an earthly master paid you money for your time, that would not be just. Is it more just, when your Heavenly Father pays you in graces

and spiritual rewards? Work then diligently, as a good servant would work ; but be prudent not to overtax your strength, as by lifting heavy weights, or by doing rash things which you would not do if your superior were standing by you.

As you go to get your work allotted to you, practise holy indifference. This is the very time for it, before you know what God wants you to do. As soon as His Will is known, let your will go with it, and desire that which God has chosen for you. Or if you have a choice, do not choose according to nature. As in the 25th Rule of the Summary we are taught to desire the worst things in the house, so in Manual Works prefer those things that are most disagreeable, and if they are allotted to you, show that you accept them cheerfully. Prefer to be sent to help others in their work ; and when you are so sent, endeavour to do your work in the way that will please those who are put over you, rather than in the way which you would like best. And if others are put under your charge, give your directions to them in the way in which you would wish others to give directions to you. See God in all. If you are under others, take the orders given you as coming from God Himself, as St. Ignatius in the *General Examination* teaches

us to do when he bids the cook say simply, "Do this or that," and as the 38th Rule of the Summary explicitly directs us to do. If you have others under you, look on them as better than yourself, and try to imagine how St. Joseph gave directions to our Lord and to the Blessed Virgin.

When you go to the particular work assigned to you, make an act of pure intention ; and for this purpose you would do well to use the preparatory prayer suggested by St. Ignatius in the Exercises, asking of our Lord "the grace that all your intentions, actions and operations may be ordered purely to the service and praise of His Divine Majesty." Use the words of our holy Father St. Ignatius by preference whenever you can.

Try to associate your work with some holy thought, but let it be done sweetly and gently, without a strain. Do not turn it into a meditation, for your Manual Works are meant to rest your mind. As I said of the *sensa conformia* at night, let some good thought during your work soak quietly. Keep it close by, ready for use at a moment's warning.

Different thoughts may be suitable for different employments. For instance, if you are at work in the grounds, you can think of Adam tilling the earth in the sweat of his brow, his

heart full of contrition for sin ; or again you can think of that earlier labour of his, without toil and free from compunction, which he carried out under God's loving look in the garden of Paradise. In your life in the Noviceship you must bear what is wearisome in the spirit of penance ; but you will also find your life in the Noviceship to be an earthly Paradise.

When sweeping or cleaning the house, you may think of the Holy House of Nazareth, where the domestic work was done by Jesus and Mary. They have left the example how it should be done, at the same time that they have ennobled it, so that it should no longer be purely servile. The same thought will serve you to sanctify your work in the kitchen and the scullery. Think of a Religious House as God's House, and love to see it clean and well kept.

In the refectory you may think of St. Peter and St. John preparing the "refectory" or upper chamber for the Last Supper. Or you may do as St. Aloysius did, who while he was laying the tables, delighted to call one our Lord's table, another our Blessed Lady's, and the others after his favourite saints. The spirit of charity may also animate you in the kitchen and the refectory, with the thought

that you are providing for your brothers, who are the servants of God.

But when your work lies in the sacristy, you have no need to turn to other times or places, however holy. You are working for our Lord, Who rests in the tabernacle, and to Him you must offer all that you do. Let it all be done as if you saw Him standing by and lovingly watching you, and taking delight in all that you do to please Him. Let no familiarity with the altar deaden your devotion to Him for Whose immediate personal service your sacristy work is done. Take care that no genuflection is missed that ought to be made, and that every genuflection you make is but the outward token of your heart's reverence and love.

In case that you might like a more systematic course of intentions to accompany your Manual Works and all the duties of your day, I give you here a scheme which you may find suggestive. You could also take the seven petitions of the *Pater*, and use one each day for a week. Or you may divide the *Ave* into seven parts: (1) Hail Mary, full of grace, (2) the Lord is with thee, (3) Blessed art thou amongst women, (4) and Blessed is the fruit of thy womb, Jesus. (5) Holy Mary, Mother of God, (6) pray for us sinners now, (7) and at the hour of our death. Amen.

Various Intentions <i>for the days of the week, or the Canonical Hours.</i>						
<i>Serving God as my</i>	<i>In honour of</i>	<i>Giving thanks for my</i>	<i>In union with our Lord's</i>	<i>For the needs of</i>	<i>To obtain the gifts of the Holy Ghost</i>	
King	the Eternal Father	Creation	Circumcision	the Pope and the Church	Wisdom	Humility
Lord	our Blessed Lord	Redemption	Agony	the Bishop and Diocese	Understanding	Meekness
Teacher	the Holy Ghost	Sanctification	Scourging	the Society	Counsel	Patience
Creator	the Blessed Virgin and St. Joseph	Vocation	Crowning with Thorns	the Community	Fortitude	Obedience
Friend	the holy Apostles and my Patrons	Personal graces	Way of the Cross	all whom I can help	Knowledge	Charity
Father	my Guardian Angel and the Nine Choirs	Prosperity	Crucifixion	Sinners and heretics	Godliness	Devotion
Spouse	All Saints	Adversity	Piercing of the Sacred Heart	the Holy Souls	Fear of the Lord	Perseverance

MEALS.

Now that we have come to meal-times and the Refectory, there are several things that call for our attention. We must think of

(1) serving in the refectory, (2) public penances, (3) reading, (4) attending to our neighbours and (5) taking our food. These we will consider in order.

1. *Serving* in refectory is closely allied to the Manual Works of the refectorian and his assistants. The suggestion that it should be done as a work of charity is even more manifestly appropriate. Do your best in your brothers' behalf, and see God in them, doing it for His sake. Our Lord says that he that gives a cup of cold water to a disciple, because he is His disciple, shall not lose his reward. Here there is much more than that. It is true that you do not provide the dinner, but you can rejoice in serving it to those for whom it is provided. Your own dinner is put off, and you can get matter for poverty, humility and charity by dining on what is left. Think of the Apostles at the Miraculous Multiplication of the Loaves and Fishes. They helped our Lord to distribute His bounty to company after company, and then gathered up the fragments for their own meal.

In serving take great pains to learn exactly beforehand what you have to do. The comfort of those whom you serve largely depends upon you. Above all things keep your eyes about you and use every particle of sharpness you

possess to see what is wanted and to supply it quickly. No mistake could be greater than to think of keeping custody of eyes, when God wants you to make great use of them. When it is impossible to catch the server's eye, the 35th Common Rule, which says that he is to be admonished when any one sees his neighbour in want, cannot be observed without trouble and awkwardness, for which the server is responsible.

It is also an act of charity for the server to make as little noise as possible. It is a charity to the reader, who is spared unnecessary exertion, and it is a charity to those who are listening to the book and should be able to hear it without an effort. With plates, knives and forks, any amount of noise will be made, unless great care is taken; but when the servers try their best, it is surprising how quiet and free from noise even a large refectory can be kept. When the scullery is near the refectory, those who are washing up during first table should be as quiet as they possibly can be. They may sometimes not be aware that their noise disturbs even the saying of grace. There should be a holy rivalry amongst all concerned who should make the least noise. This is a real work of charity, for quietness is extremely edifying to all. Be as quiet as you

can be, in obedience to the 26th Common Rule, which speaks of the Refectory, as well as of the Church and Sacristy, as a place of special silence.

2. *Penances* in refectory take with us the place of Chapter with other Religious Orders, and have the same indulgences. Of the ordinary penances I need not say more than that you must take care to get all the spiritual good out of them that you can. Telling your fault, that perhaps was a real penance the first time you did it, costing you a great deal, can come to mean very little. Entertain each time the wish to atone for any disedification that you may have given, and make a point of always resolving to keep the Rule more carefully. When kissing feet, think of our Lord at the feet of His disciples, and humble yourself internally, taking it as your proper place to be beneath the feet of all.

Sometimes the Superior takes this as an opportunity of giving a public reprimand, or it may even be that your fault is read out from the pulpit. As you cannot know beforehand, you are sure to be taken by surprise. So accustom yourself to the interior practice of humility, that you may be in dispositions to recover yourself instantly and to welcome the humiliation when it comes. Immense merit and a great

advance in virtue will certainly reward generosity in making the most of such rare occasions. If the reprimand falls on some one else, lift up your heart with a little prayer for him at once, and make a point of doing the same when you see any one receive a mortification.

3. *Reading* in refectory, and the same may be said of preaching, is a most useful preparation for your future life. Take all possible pains with both. If you have a sermon, be sure that you know it thoroughly by heart, that without anxiety as to the words, you may attend entirely to the delivery. And in reading do your very best. The ordinary fault with all young readers is that they read much too fast. Read every word distinctly, and err if possible by reading too slowly. Do not let your voice fall at the end of your sentences, and pronounce all proper names and unusual words with double distinctness. You have prepared your reading and thus you know what is coming, but your hearers do not ; and you have the name beneath your eyes, but they have not, and they are entirely dependent upon you for their power to understand what you read. The 31st Rule of the Summary says that while the body is refreshed, the soul also is to have its food ; and if you read badly, you are depriving all

present of the food of the soul that St. Ignatius has provided for them. Take corrections well, but so prepare your reading that they may not be needed. If you read well, you give pleasure to all in the refectory, and you enable all to get good from the books read.

4. *Attention* to the wants of our neighbours at table requires a relaxation of custody of eyes for this purpose. Think what there is that is not within your neighbour's reach at table, and be on the watch to hand it him when he needs it. Call the server, when he is wanted, by holding up your hand, and point to what is wanted. Do not speak to him without absolute necessity, and never make any noise to call his attention. If you should yourself be neglected by your neighbour, the best rule to follow is that you should ask him for the substantials of the meal, whatever you want to eat or drink, but content yourself to go without mere adjuncts, as the cruets, salt, fruit and the like. But if you do make up your mind not to ask for anything at the time, do not go back upon it afterwards and mentally blame your neighbour for his negligence. You could always have asked him, if you had chosen.

All that has been said about serving and reading, and indeed all that concerns the

refectory, is to be regarded as not less applicable to *Second Table* than to the First. The sense of respect that is due to the Community to which we belong, should be shown, not only to the main body of the Community when assembled together, but to all parts of it ; and the light of faith will suggest several reasons why especial care should be taken of all duties that concern *Second Table*. It is sufficient here to say that the Lay Brothers, who are chiefly present at *Second Table*, have, as members of the Society, the strongest claim on our brotherly affection and care. As Our Lord is served in each one of them, each one must be attended to as carefully as if he were our Superior himself ; and as St. Ignatius intends their souls also to have its food at meal times, the reading at *Second Table* should be as careful and intelligible as at the First.

5. *Meals* require preparation. I do not mean only that you will wash your hands before dinner, out of respect for those who dine with you ; but that preparation is needed to ensure your meal being taken in a spiritual way, worthy of a Religious man. Of indifferent things, this is the one chosen by St. Paul as the example of how everything is to be sanctified. "Whether you eat or drink, or whatever you do, do it all to the Glory of God." Without

preparation your meal will not be *ad majorem Dei gloriam*.

Fortunately for you, you come to breakfast straight from your reflection or from reading Rodriguez, to dinner from the chapel where you have made your *examen*, and to supper soon after your evening Meditation. Besides, as you go to the refectory, other lines are converging there from all parts of the house, and it is for the Novices to let all pass before them. There may thus be some little time after the bell rings before you find yourself in your place in the refectory. Make good use of the interval. You may here again use St. Ignatius' preparatory prayer "that all your intentions, actions and operations may be ordered purely to the service and praise of His Divine Majesty." You may think how good God is to prepare a table for you, without any care or anxiety of your own, and thank Him for giving you this as a part of your hundred-fold in this world. Your Guardian Angel is going with you to the refectory, where he will be by your side, a witness of how you behave. God will be there in the midst of you, for you are gathered together in His Name as truly at your meals as at any other duty. You must get rid at once of the worldly notion that God is concerned with some things and not with

others, and you must go to the refectory because it is His Will, and therefore with the desire of pleasing Him by all you there do.

As you enter the refectory prepare yourself for the grace, by putting yourself in the Presence of God ; in special seasons recalling the proper versicle and response with which it begins. Be familiar with the words of the grace both before and after meals, and make a point of always saying the responses aloud. When you say the short grace by yourself, attend to it carefully and see that you make it a prayer. And in every case take care that grace be always said with due devotion and reverence, as the 30th Rule of the Summary prescribes.

If any one comes to kiss your feet, humble yourself with the thought that you ought rather to be kissing his. Do not give him unnecessary trouble by drawing your feet back, for that is a false humility. We have come into Religion to help others to sanctity, as well as to seek for it ourselves.

Keep careful custody of eyes at table, not looking to see who enters or goes out, or what dishes pass you. If a noise is made, do not look to see what caused it ; and never lift your eyes to the persons opposite to you in the refectory. There are two or three exceptions

to this custody of eyes on the part of those who sit at table. Attend to the wants of your neighbours on either side of you; and if you are at the head of a table, do not help yourself to a fresh dish until the Superior has touched the same dish. This last rule does not apply to vegetables, but only to the principal dishes. You may also now and then lift up your eyes to the preacher, for a short time, but not to the reader.

Make it a standing rule with yourself that there shall be one act of mortification at each meal, and only one, though of course good manners and charity for your neighbour will teach you not to take the best. The one act of mortification may and should be a little act, but at the time you make it, tell our Lord that you would willingly give Him more, if you were allowed. For the rest, have no fear, in the spirit of obedience, to make a hearty meal. You are not left free to curtail your food, and you are not to try to see with how little you can live. It is God's Will that you should take fully sufficient nourishment, and you must not fear that it is gluttony for you to do so. Take your attention off your food as much as possible. At breakfast continue your reflection on the matter of your meditation. At dinner and supper follow the reading. Do not eat eagerly,

and never be intent or poured out over your food.* On Abstinence days it is a mistake to try to make up by quantity for the quality of the food : try rather always to take about the same quantity.

A word on double-table days. Do not hesitate to partake of the better fare put before you, lifting up your heart with thankfulness to God, Who sends it to you. It is not a sin to enjoy your food, but turn your mind from it and do not dwell on it. As an ordinary rule, choose what is most wholesome, or take what is nearest to you, rather than what you naturally prefer : but sometimes, with an act of thanksgiving to God, take that which you like the best. Be moderate on such occasions, lest a meal which is later than usual, be also heavier than usual, and disagree with you. A dish that is a little out of the common way you would do well to take, as it is a wholesome thing to have an occasional change of food. A thing less digestible in itself may thus now and then be good for the health.

Be careful on double-table days, and whenever there is talking in the refectory, not to become noisy. When one raises his voice unduly, he compels others to do so if they would be heard ; and one thoughtless person

* *Spir. Exerc.* Rules for regulating food, 6 and 7.

may thus inconvenience the whole refectory. When the dinner is over on a double-table day, leave the refectory as soon as you can, for the second table cannot be prepared till the room is cleared. To volunteer to help on such occasions and to serve at second table is an excellent act of charity, and when persons are present whose conversation you may thus have to forego, it is an act of admirable mortification too.

At all times in the refectory, but more especially when talking is allowed, we should sanctify our meal by following the Rule* given by St. Ignatius. "When any takes food, let him consider as though he saw Christ our Lord taking food with His Apostles, and how He drinks, and how He looks, and how He speaks; and let him take care to imitate Christ, so that the mind may be chiefly occupied in the consideration of our Lord, and less in the support of the body, and thus he will take better method and order in the way in which he ought to hold and govern himself." This, as Father Roothaan points out, refers not only to the way in which Christ eats and drinks, but also to the way in which He looks and speaks. He is our model always, at the Marriage at Cana as much as in the holy House at Nazareth.

* *Ibid.* Rule 5.

RECREATION.

A very sensible prayer to make before you leave the Presence of the Blessed Sacrament in your visit after meals, is that you may spend your recreation well, and when you come to say your Hail Mary in the recreation room, present the same petition to our Blessed Lady. It is worth praying for. For yourself, if you spend the time badly, you can easily dissipate the devotion and recollection you have been striving to acquire, and if you spend it well, you will leave it refreshed in body and mind, and prepared again to go seriously to work for God. And for others, on the one hand you may have made it wearisome and unprofitable for them, or on the other by God's help you may have made a good step forward with them in one of the most necessary and useful parts of your Religious formation. We are members of a body, and we do not serve God singly. We are very closely welded together, and we affect one another at every turn. If at other times, how much more at recreation when we are dependent upon others, and others are dependent upon us? It is great praise of a Jesuit to say that he is a good Community man, and that character is chiefly gained by the part he takes in recreation.

It must be confessed that this duty is by no means an easy one. Our number is not very large, we meet frequently, and we know little of what is going on outside. Those that have the art of making it "religiously agreeable and agreeably religious" are of great assistance to the Community, at the same time that they are helping themselves. Charity should induce every one to do his best, and as I said before, it well deserves to be the subject of prayer.

The end to be attained is to lighten the strain and relieve the spirits without loss of recollection and devotion. The ingenious charity of each one is called into play to make the time one of happy and light-hearted pious relaxation. Each must bring his contribution, and each must be ready to supply any defect in others. Such defect no one must judge hardly. It may be constitutional; or that particular day may have been to one or another unusually hard, perhaps through ill health, or spiritual trials, or even through bad news from without. We can never tell, and charity is ready not only to make excuses but to single out these cases for charitable help.

To find subjects for conversation, you will have been on the watch during the day. Something in your spiritual reading, or something heard in the refectory, or something in a recent

exhortation, may help you to start. It is not to be expected, and except under exceptional circumstances it is not to be wished, that the conversation should be exclusively on spiritual subjects ; but surely the effort ought not to be wanting to break through the sense of human respect that makes our countrymen shy of pious conversation. And whatever be the subject discussed, we ought not to take the worldly view of it, but we should learn to look at and to bring out its relation to God, the Church and the Society.

He has not necessarily done the best in recreation who has spoken the most, but he has done best who has helped others to speak the most. To love the sound of our own voice, and to be eager to say something which will attract attention to ourselves, is to be wanting in charity and humility. Find out what your neighbour wishes to talk about, and take all the interest you can in his subject rather than your own. When the conversation flags, throw in those encouragements that may help others to speak, and do not try to cut in to exclude others, but speak when your opportunity comes for the sake of others. Every recreation in which you have succeeded in making others talk, and you have managed skilfully to give a pious turn to the conversation, you will feel

afterwards to have been a time of happy relaxation for yourself.

Let no one be a butt, for however well he may bear it, it must hurt him sometimes. Do not avoid any one, and do not choose your companions. When you have said your *Hail Mary* join the first that comes, and let him be your companion of predilection till you are sent to some one else. Particular friendships are the bane of Community life, and what is thus bestowed beyond measure upon one is taken from all, and charity suffers. When two go more together than they ought to do, they are tending to tear the Community to pieces. Our system of companies in recreation and for walks is intended to counteract the tendency in our nature to prefer some to others, and it is meant to teach us to be at home with every one and to be "all things to all men."

And if this is true of all recreations, it is much more true of these recreations in which a scholastic novice is sent to be with the lay-brothers. The scholastic here has, as usual, to look to two things, doing good to himself and doing good to those he is with. The benefit to himself is obvious, if he does what obedience gives him to do in the spirit in which it is given. And for others, on the one side he must not err by preaching or taking up a

didactic line, and on the other he must remember that he has had many advantages in his past education and associations, so that he may well be expected with all simplicity and modesty to be useful to the laybrother novices who for the time are his companions. His aim should be to suggest what is edifying by his example as much as, and more than, by his words, and without putting himself unduly forward or allowing himself to be overcome by shyness or false humility, to leave a good impression upon all and to have been a real help to those with whom he has been most in contact.

Here a word about *games* will be in place. As you have entered the noviceship to learn how to do everything as a religious should do it, so you must learn to be a good religious even in your play. It will suggest itself to you easily enough that games will give you many opportunities of thinking of others rather than of yourself and your own wishes. When you play, play heartily, for if there be no heart in a game, it will be of no use to yourself or to anybody else. But playing heartily does not mean being run away with by eagerness or excitement. Keep self-command always, and be on your guard against any outburst of temper. Prefer your brothers' happiness and

pleasure to your own, and the result will be that you will be the better for your game both in body and soul.

WALK.

Much that has been said of recreation is applicable to your walks. Conversation is easier, perhaps, as some of the things you see suggest remarks ; but it is rather more difficult to look at such things on the spiritual side. If the conversation turns on spiritual subjects, it is apt to turn into a discussion, and into such discussions undue warmth is apt to enter. A hot discussion may leave you with a strong and even an angry conviction on a matter on which before the discussion you had hardly formed an opinion. This is clearly nothing but the self-love which makes every man think that that side in a controversy must be right which he has taken. The less a man knows, the more likely unhappily he is to be positive. Love the truth for its own sake, and in every discussion be ready to weigh fairly all that is said on the other side.

When three are together, two of them must not carry on their conversation on a subject on which they know that the third cannot speak. This is one reason why, in the Noviceship,

College life is not to be talked of, for it would usually be without interest to a third person. Charity and good manners go together, and the dictate of charity may often be learnt by perceiving what is required by the laws of good breeding.

With regard to long walks on double-table days, do not undertake more than you can comfortably accomplish in the time. It is not so much the distance as the speed that does harm. A little wholesome fatigue will not hurt, but to come in at a great speed at the last moment for a late dinner is very injurious and should never be done. The speed should ordinarily not exceed three miles and a half in the hour, and should never be more than four and it is better to be late than to rush home. Calculate your distances and your time beforehand, so that you may neither have to hurry nor to be late. Be home half an hour before dinner that you may have a little rest, and both walk and dinner will do you more good. Take your measure * of speed and distance from the weakest in the company, and do not let him over-exert himself to give pleasure to those who are stronger than he is and capable of greater exertion.

* *Reg. 6. Peregrinorum.*

STUDY.

You have very little study in your Noviceship, but a few words may be useful for the little that you have. Even though the use of your work should not be immediate, you must now learn not to look on it as a task. Much has to be stored up for future use. But even though it never should be used, the study must be not less diligent. We cannot really tell what will be useful in the future, and the merit of present study is great, if it be done through obedience and charity.* Studying properly is always useful to yourself. It is admirable discipline for the mind, and when it involves mortification, as it often does, it helps forward self-conquest. To keep your mind concentrated on a given subject, not because you like it but from a sheer effort of will, helps you to acquire a habit that will exclude distractions in time of prayer.

Begin your study with an act of pure intention. The "intentions, actions and operations" of the preparatory prayer can be mental as well as bodily. Tell our Lord that you will not be able actually to think of Him whilst

* *Reg. 2. Scholasticorum Societatis.*

your mind is attending to the studies He gives you, but that you beg Him to recall you to Himself as soon as it is over. Imitate the Apostles when they were sent out on their mission, and so left our Lord's visible presence to do His work, but when that was done, came back rejoicing to give Him an account of all and to ask His blessing on it. In your study you may find a little interval now and then to lift up your heart with an aspiration ; for instance, when you are looking out a word in the dictionary, or dipping your pen in the ink.

SPIRITUAL READING.

Akin to study, but introducing us to purely spiritual duties, is spiritual reading. You want it to feed your mind, and it will help you for your habitual thoughts, and for your intercourse with God and with your neighbour. Your thoughts should not be volatile and frivolous : spiritual reading will supply you with thoughts that are worth thinking about. You will become a man of prayer by becoming a man of spiritual thoughts, and you will speak freely with God in prayer when you have listened attentively to God speaking to you in spiritual books. And lastly, spiritual reading will

furnish you with knowledge from which, if you are ingenious, you will draw matter for spiritual conversation.

If you are eager for the knowledge of the spiritual life, and keep the ears of your soul open to the Voice of God, you will hear it frequently, and you will be surprised to find how much God says to you that is strictly applicable to your own case. From the reading in the refectory, from words dropped in conversation, from the face of nature, from your occupations, from all sorts of sources, you will, if you are alert, learn spiritual lessons that exactly meet your wants. But if these are more or less casual, there are two sources that will never fail you, if you make good use of them, exhortations and spiritual books. If ever you miss getting a light from either, ask yourself what has been amiss in your dispositions. We call it a light when a thought, perhaps an old and familiar one, flashes home with a force and vividness as if it were new, at once entailing consequences to yourself and affecting your own life. When these come—and according to your desire for spiritual progress they will be frequent—a good resolution is wanted on your part then and there. You would do well also to make a little note of such lights with your meditation notes.

D

Have a high esteem for Rodriguez. That book has formed hundreds and thousands of Religious in the spirit of St. Ignatius. Father Roothaan showed his sense of the value of the book by saying, when the sanctity of St. Stanislaus was spoken of, "Yes, and that was before Rodriguez was written." St. John Berchmans set such store by Rodriguez that after dinner each day he noted down the lesson from Rodriguez that had been read in the refectory. Form and shape yourself diligently on Rodriguez.

Lift your heart up to God from time to time while reading Rodriguez, but do more than that while reading A Kempis. There is hardly a word in that heavenly book that does not suggest a prayer, and you may pray almost continuously while you read it. You will find everywhere in it the spirit of our holy father St. Ignatius and of his Spiritual Exercises.

For other books, do not aim at reading fast. It is not the number of pages you have turned over that will do you good. When a passage speaks home to you, read it again. And if you find that your eye has gone over a page, while your thought has been elsewhere, ask yourself, "What does God say to me in this page?" and then look and see.

EXAMEN.

1. Put yourself in the presence of God before you kneel down, and then without losing any time begin your act of thanksgiving. Thank Him for some one of the benefits of that morning or afternoon, for instance, that you were at Communion, that you have heard an exhortation, that you had the grace to resist a temptation, that you had a useful admonition, or for something temporal, as that you had a good night's sleep, or a pleasant walk. Add a fervent thanksgiving for one of the bigger and more general benefits, as your Creation, preservation, God's Providence, your baptism, your confessions and Communions, your knowledge of our Lord, or your vocation. The act of thanksgiving should be brief, because the quarter of an hour is short for what you have to do; and it should be fervent, for gratitude leads to love, and love to sorrow. When you feel dry over your act of contrition, have recourse to thanksgiving.

2. Now make your prayer, and ask that you may (1) see and know your sins and defects, (2) be sorry for them for God's sake,

(3) really purpose amendment, and (4) make your next Confession profitably. See that you really want what you ask God for.

3. Make first your Particular Examen, and note it down, at once if possible, if not, as soon as possible, with a fervent renewal of the intention made in the morning. Then make your General Examen, and at midday if you have in your Reflection made well your Examen on your Meditation, including the preparation, go to it and see what its result was. In the evening, ask yourself how your midday Examen was made, and particularly whether you gave full half the time to contrition and your purpose of amendment, and how those acts were made.

Examine briskly your thoughts, words, actions and omissions, taking them in the order of time. Do not let your thoughts run off into the things themselves, as, for instance, what it was that made you vexed; for in that way you can never keep yourself from distractions. You are to ask yourself how it looked before God, what your Guardian Angel thought of it, or what you will think of it when you come to die or to be judged, not whether it was in itself a success or failure. Look at the events of the day on their spiritual side only, with regard to your responsibility to God and your

use of grace. The best way would be to examine that half day, as our Lord will examine it at your Particular Judgment. Be brisk over this examination, for you have less than half a quarter of an hour to make it in, and you cannot afford to be run away with by distractions. Now recall with compunction the sins of your past life, and that class of sins in particular on which you can make your act of sorrow best, and which you intend to accuse yourself of in general terms when you go to confession.

4. Devote full half the time to your act of contrition and to your purpose of amendment. Until you become a little expert, you will find the signal for the end come upon you before your act of contrition is properly made. This is giving the time to the less important part of the duty on which you are engaged.

Make first an act of attrition, the motive of which supernatural act of sorrow concerns yourself. For such a grievous sin of my past life I deserved to lose heaven and never to see God; by these venial sins I have deserved to be severely punished during life or in Purgatory; and for this reason I am very sorry that I have committed them. Fear is not sorrow and must not be mistaken for

it; but it can be the motive for excellent acts of sorrow.

Do not despise or neglect attrition, but pass on quickly to contrition, the motive of which concerns God. It is sorrow for sin because of the way it affects God. Be heartily sorry for past sins and present sins, mortal and venial, because God was offended by them, and He is infinitely good and holy in Himself, and has been wonderfully loving and tender and merciful and bountiful to you. Take some act of His goodness to you, and tell Him how sorry you are, to have offended Him Who made you, or Who preserves you, or Who redeemed you with His Precious Blood, or Who forgives you freely in confession, or Who gives Himself to you in holy Communion. And now turn to the thought of your next confession, and tell our Lord that you make your act of contrition in the hope that you may be fully prepared to receive sacramental absolution.

5. In your purpose of amendment, do not be content with a vague and general resolution to avoid sin and to serve God better, but when you have made this resolution for all your future life, and especially for the coming half-day, make some one distinct and particular purpose of amendment. To choose this, you can either look back at the half-day just gone

by, or you can look forward to the half-day next coming. The examination of conscience you have just made will tell you whether it should be the former, for you may have there seen some fault that your conscience told you required especial care for its cure. If you look forward, ask yourself whether you stand in need of some particular safeguard, that you may avoid some fault to which you are liable in circumstances that you can foresee. Ask yourself in either case how that fault is to be avoided, and when you see what God wants of you, lift up your heart to Him earnestly for the grace to fulfil His Will in this matter, and to rise to the degree of sanctity to which He calls you. Finish with a *Pater noster*, which you can say as you are leaving the chapel.

These are St. Ignatius' five points, and as they are five, it has often been proposed that we should make them in union with the Five Wounds of our Blessed Lord. One way would be to take them thus with Ven. F. Drusbicki :

1. The Right Foot, as a secret treasure house where I store up all the favours conferred upon me.

2. The Left Foot, as a sun whose rays light up the darkness and warm the coldness of my heart.

3. The Right Hand, as a mirror in which

my soul beholds itself, and all its thoughts, words, actions and omissions.

4. The Left Hand, as a bath in which by contrition my soul is cleansed from its sins.

5. The Sacred Heart, as a firm rock and tower of refuge to which my soul may flee for safety in the future.

CONFESSION.

With respect to confession of sins, two anxieties must be avoided: one with reference to sins of your past life, and the other with regard to sins since your last confession.

As to your past life, be satisfied that the precept of confessing your sins is completely fulfilled and laid at rest for ever by the general confession you made in the retreat of your First Probation. It probably was fully satisfied before, but that is a question you need not ask yourself, for you need never go behind that general confession. Take for granted that you need never again confess any sin whatsoever of your previous life, not even when you are dying. This is the presumption in your favour; and it can be upset only by an absolute certainty, and that upon two points. The obligation of confession holds only when

you are certain that the sin was mortal, and when you are certain that it has not been confessed; and how can this last be the case with respect to any sin of your past life, unless you remember what you confessed in your general confession and in those that went before, and unless you are absolutely sure that the sin that now occurs to you was not really included in what you have confessed? Be quite at rest, therefore, and happy about your past confessions.

But this does not mean that you are to lay aside sorrow for your past sins. Remember this also, that though you are never, under any circumstances, to worry yourself whether those sins are confessed, yet you never can possibly be too sorry for them. And in order to move yourself to more sorrow for them, include them in every act of contrition you make, and accuse yourself of them in general terms, and of some class of them, every time you go to confession. Attend greatly to your sorrow for them, so that you may mean a great deal whenever you say, "I accuse myself of all the sins of my life past."

I say again, be at rest respecting the obligation of confessing the sins of your former life. Mortal sins that are forgotten are as much forgiven as those that are remembered and

explicitly confessed. If afterwards a forgotten sin comes to your memory, its guilt is not thereby revived; and the only question is whether you have upon you now the obligation of the divine precept that all mortal sins of which we are conscious must once be submitted to the keys. With respect to the fulfilment of all precepts you can always form your conscience on what you are told by your confessor or by competent authority; and when you are bidden not to go back on the past, unless as I have already said you are *certain* that the sin was mortal and is unconfessed, adhere strictly to what you have been told and put away the thought that it is necessary or wise to accuse yourself of such sins. By so acting you will defend yourself against scrupulosity, which is an unreasonable fear, causing often great pain, though resting on no sure ground. Its only remedy is the obedience to direction, which I am now recommending to you.

As to your sins since your last confession, you will do well to accuse yourself in confession of all that you can call to mind, but without anxiety, seeing that the precept of confession extends to mortal sins only. When you fear that you are not sorry for a venial sin, you can accuse yourself of it in the hope of obtaining the grace to become sorry for it, as the

matter and dispositions for the Sacrament are secured by the accusation of your past sins that you have carefully included in your act of contrition. When your accusation of such sins of the past week is over, do not let your mind run on the doubt whether all has been said that you meant to say; and even though you should be conscious that you have forgotten some venial sin, do not at that time try to recall it. You have something far more important to attend to. Your act of contrition is essential and these accusations are not. The amount of grace you will carry away from the Sacrament of Penance depends on your dispositions, and the devil would willingly suggest to you to occupy your mind with thinking what it was that you had forgotten, in order that you might not spend those precious moments in intensifying your sorrow and making it actual.

Then as to your sorrow, do not let yourself be disturbed because you do not feel it. This is as God pleases, and it does not depend upon ourselves. Take plenty of care to *be* sorry, whether you feel it or not; and when God sends you sensible sorrow, use it to confirm yourself in the solid substantial sorrow for supernatural motives that we must always have. If you are uneasy whether you had

real sorrow when you went to confession, avail yourself of the only test in your power by asking yourself whether you would have then offended God by mortal sin or whether you would of your own accord have exposed yourself to a proximate occasion of mortal sin. As it is impossible to exaggerate the importance of having real sorrow when you go to confession, make the acts of contrition in both your examens of conscience every day as direct preparation for your next confession, and account that examen well made at the close of which, as far as contrition is concerned, you are then and there ready for absolution. This is all the more important as your turn to go to confession may come upon you suddenly, and you may then have but a brief moment to renew your act of contrition before you go to confession. Try to be always prepared for absolution by the way in which you renew your contrition in your two daily examens. Always be in that disposition of soul towards God that an absolution would be valid if you were taken ill suddenly and it were received unconsciously. In such case, if you were virtually contrite, that is if your act of contrition were still persevering in your soul, the absolution would be valid, which otherwise it would not be, for want of your dispositions

which form the matter of the Sacrament of Penance.

HOLY COMMUNION.

What should be our immediate preparation for Holy Communion, and how should we make our thanksgiving? Of course it is quite possible to follow a book, and never to notice how the prayers in the book were put together and the series of the acts they contain: but it seems a pity to be always led by the hand like a blind man; and besides, a great deal more interest will be taken, and fervour put into prayers that we make ourselves. What is wanted is that we should follow a method in our devotions, and when we have one, we shall know at once what to fall back upon and what to do next, if we should find ourselves astray. I will give you a method for preparation, and another for thanksgiving, but they are only suggestions for you to adopt till you can find some other method that suits you better and does your soul more good.

1. Of remote preparation for Holy Communion there is no need here to speak. The whole of the Religious life is a preparation for it. Our business is to find for ourselves an immediate preparation that shall help to make

our Communion devout and fruitful. The following acts are necessary, and we may dwell upon them in turn so as to occupy the time at our disposal. If our Communion is before Mass and immediately following on our Meditation, then these acts may fitly find their place in our Colloquies, and thus our Meditation will leave us with our preparation made.

(1) *Humility* will be called out first, when we think that our Lord is about to visit us. "Lord, I am not worthy," are words that our Blessed Saviour praised, and that the Church has adopted.

(2) My sins make me unworthy, but I can by God's grace turn from them and repent of them. I must therefore make an act of *contrition*, and the best in my power. Attachment to sin is the only hindrance to grace, and this sweet Sacrament of the altar will give me grace in abundance, if the impediment of sin is taken away, as sorrow can take it away.

(3) I come because our Lord invites me, and this He does because He loves me. I therefore put my *trust* in Him and I venture to come because I know that He will take care of me. "Speak the word only, and my soul shall be healed."

(4) He calls me and I cannot fail to *desire* to go to Him. He alone is worthy of my love ;

He alone can give me all I need; He has worked a great miracle to come to me and to give Himself to me whole and entire. What should I desire but to receive Him? He has come all the way from heaven to the altar in His desire to meet me; I am going to the altar with my heart longing to meet Him.

(5) An act of *wonder* and admiration that He should care for one so vile and in every way so unworthy of Him, will be followed by another act of wonder at the means employed by Him to come to me and with Himself to give me all that my soul requires.

(6) His goodness calls for *praise* from the depths of my heart and to the very best of my power. Who is there like Him? For what shall I care but for Him? I will try to please Him to the utmost in my Communion, and afterwards by the help of the graces He will give me in my Communion.

2. We may then make acts of the three Theological Virtues just before Communion and addressed to our Lord in the Blessed Sacrament.

(1) *Faith* in the great mystery of the Real Presence of the true Body, Blood and Soul, together with the Divinity, of our Lord under the sacramental veils; and this faith on the

motive of His own veracity Who tells me that it is so.

(2) *Hope* that in this Sacrament He will give me His grace, and that by His grace He will give me everlasting life, of which this Sacrament is the pledge. My motive of this hope is that He, Who is infinitely powerful and infinitely good to me, has promised, and I trust in His fidelity to His Word.

(3) *Love* for God Himself, Who in this Sacrament is infinitely good to me by giving His infinite goodness to me; and love for my neighbour with whom I am more closely united in Holy Communion than by any other possible bond.

When receiving Holy Communion we may imagine that our Lord is communicating Himself to us with His own hands. *Se dat suis manibus. O quam suavis est!* How sweet He is, as He lovingly fills the hungry with good things. I have but to make Him welcome: He will do all the rest.

3. In thanksgiving, (1) my first act must be to *adore* Him. I should have adored His sacred Humanity if I had been with Him at Bethlehem or on Calvary; and I have that same sacred Humanity as really present within me now. And His Divinity, and so the Divinity of the Father and the Holy Ghost, I have re-

ceived in such a way that if the impossibility were true that God was not everywhere, He would still be with me. I am His creature, and I worship Him and adore Him, humbling myself to the dust before Him, giving Him all from Whom I have received all, and living henceforth only to do His Will.

Then I supply for the poverty of my act by taking the adoration of all His creatures, Our Blessed Lady's, the Angels', His saints', those that any man has ever offered to Him, and I make all this adoration my own, rejoicing in its greatness, and yet wishing that it were greater.

Then I remember with the greatest joy that at this moment there is rising up from the Sacred Heart within me a perfect and a worthy adoration of the Three Divine Persons, and by the gift that has been made to me, it is mine and at my disposal. I offer it, rejoicing in its perfections, and that it is mine to offer.

(2) In like manner I make my own act of *thanksgiving*. I have received the greatest gift that man can receive on earth, and in it I have the pledge of union with the same Lord for all eternity in heaven. If ever I have gratitude in my heart, I am grateful now. In return for what He has given to me, I will give to our Lord myself and all that I have, my heart and

all its desires, and I will never take them away from Him.

But my heart is poor, and I have little gratitude, so I turn to all God's creatures that I may offer to Him all their acts of thanksgiving, beginning with our Blessed Mother's *Magnificat* and including all the gratitude of Angels and of men. I rejoice in the greatness of the return they have made to God, and I would it were still greater.

But I have no need to wish that the thanksgiving of the Sacred Heart were greater, for it renders an adequate return to God for all His benefits. Blessed be His goodness for making it mine, and for thus enabling me to thank God as He deserves for all His favours and graces, for the hope of heaven, and for all He gives me in this Communion.

(3) I will console the loving Heart of Jesus within me by the best act of *love* of which I am capable. I bring Him all the creatures that I love, and all my love for them, begging Him that it may be all purely for His sake and may be a means for advancing us all in His love. I bring to Him my love for Him, and I promise Him that it shall prevail above all other love, and that there shall be no doubt which is predominant. I love Him above all things and with a kind of love I give to none other. I

unite myself to Him in the Blessed Eucharist, and I will remain all my life as closely united to Him as I possibly can, and daily growing closer to Him.

I bring Him all the love of all His creatures for Him, beginning with the love of the Immaculate Heart of Mary, rejoicing in it all and making it my own. But as my very own, I offer to each of the Divine Persons the absolutely perfect love of the Sacred Heart, blessing Him and delighting in the thought that, by coming to me, He has made it mine to give.

These three acts of adoration, thanksgiving and love, I can vary and prolong by mingling them together, and making each one in the spirit of the other two :

adoring Him thankfully and lovingly,
thanking Him adoringly and lovingly,
loving Him adoringly and thankfully.

(4) This is my opportunity for a really good act of *sorrow*, and I may greatly help my coming examens and my next confession by practising contrition at a time when it is easiest and best. All that St. Ignatius would gain by putting the act of thanksgiving as the first point of the examen, I get here most favourably ; and moved by adoration, gratitude and love I make as hearty acts of sorrow as I can, by His help within me Whom I have offended. It is well

to divide one's life into portions, and to beg Our Lord's pardon separately for the sins of each period.

(5) Now is the time for making *petitions*, but it is not the time for looking to see what petitions are to be made. We do not wait until we are in the presence of the Pope to deliberate on what we should ask him for, but that is all prepared before our Audience. And during these precious moments when the loving Lord of all things is with me, I must spend my opportunity not in examining my needs, but in tender recourse to Him Who can remedy them. I have much to ask for others as well as for myself, though I make my petitions in but few words. A petition never to be omitted is that my next Communion may be better made than this has been, and thus that each Communion should become the best preparation for the next.

(6) And lastly, I wish to make the Holy Souls in Purgatory sharers in my happiness and in some way the better for my Communion, so I say the *En ego* with my eyes on the Crucifix, and I add some *Paters* and *Aves*, for the Pope's intention, that the Holy Souls may have the benefit of this and all other available Indulgences, while I get the advantage of the effort I make with our Lord's help, to put myself

into the dispositions in which the whole of a Plenary Indulgence may be gained: that is to say, entire detachment, at all events at this happy moment, from all venial sin.

Now I rise and go away, in my genuflection begging our Lord to be spiritually with me all the day. And I resolve to avoid all dissipation of mind, lest I should lose the benefits of this blessed sacramental visit of my Lord to me.

With regard both to confession and to Holy Communion, strive to live for the Sacraments. What a change would be effected in us if we made our lives entirely dependent on the Sacraments. There is nothing like them on earth. Live therefore with the Sacraments always in view; live to be more worthy of them; live to get more from their inexhaustible store, each time you have recourse to them.

HOLY MASS.

It is most desirable that Ours should acquire as early as possible a great familiarity with the words and ceremonies of the Mass. For this reason a novice can use no better book than the Roman Missal when hearing Mass. There are no prayers like the Church's prayers, and

no words like those that have come down from the remotest antiquity, sanctified by their use in innumerable Sacrifices through all these ages. The *Ordo* and the *Canon* of the Mass have the strongest claim on our veneration and affection, and when we grow familiar with them, we shall find in them an unfailing fountain of devotion.

The use of the words of the Missal and attention to the actions of the priest do not preclude but rather require and call for some interior method of hearing Mass. In what spirit are the words to be followed and how shall we hear Mass?

(1) The first answer is suggested by the method taught by St. Leonard of Port Maurice. His saying was that at Mass he read only three letters, a black letter, a red letter, and a golden letter. The black letter was when, from the beginning of the Mass to the Offertory, he made acts of sorrow for his sins. From the Offertory to the *Pater noster* his meditation was on the Passion, and that was his red letter. And then, to the end of the Mass he read his golden letter; that is, he united himself with Our Lord, making a spiritual Communion, and anticipating the joys of Heaven.

(2) Another way to hear Mass profitably would be to spend the time in meditating on the various stages of the Passion, much as we

do when saying the Sorrowful Mysteries of the Rosary or visiting the Stations of the Cross. The Sacrifice of the Mass differs from the Sacrifice of the Cross only in the manner in which it is offered. Meditation on the Passion would help us to realize that it is the same High Priest offering Himself the same Victim to the same Eternal Father for the same intentions and ends.

(3) Or we might meditate on the institution of the Holy Eucharist in the Cenacle on the night before our Blessed Saviour's Passion. That was the first Mass that was ever said, and its circumstances would help us to bring home to our hearts the Divine Love with which it was instituted.

(4) Or we may hear Mass in union with the holy angels who are present, and in particular with my own Guardian Angel. He is delighted when his attendance upon me brings him where the holy Sacrifice is being offered. He will rejoice in the manner in which his fellow angels, who are there, assist at Mass and he will gladly unite himself with them. Will he as gladly unite himself with me, in my manner of hearing Mass? I will strive to make my assistance at Mass as like his as I can.

(5) Or again, we can imagine to ourselves St. John saying Mass and our Blessed Lady

hearing it. Had I been there, it would have kindled my devotion to see our dearest Mother, and to enter into the thoughts and desires of her Immaculate Heart when at Mass, and make my acts in union with hers. I will do so now, as if I too were hearing St. John's Mass by our Blessed Lady's side.

(6) Another excellent way would be to make the whole Mass rest upon your spiritual Communion. You may hear Mass exactly as if, after the priest's Communion, you were yourself to receive Our Lord sacramentally. All the former portion of the Mass may be spent in preparation, and the latter part in thanksgiving, while you bestow as much care and pains in making a fervent spiritual Communion as you possibly can. This will be a good preparation for Communion days; and in order that your sacramental Communions may greatly gain in fervour, whatever the method you employ in hearing Mass, you should never forget to make a spiritual Communion.

(7) And lastly, there is the method of hearing Mass according to the four ends of Sacrifice.* You may take any one of them and make your offerings of the Mass for that end, or you may take them in succession in any order you like,

* See Father Kingdon's *Method of Hearing Mass according to the Four Ends of Sacrifice*. Catholic Truth Society.

and in the proportions to which your devotion prompts you. Perhaps the most natural order for use would be (1) Satisfaction, (2) Adoration, (3) Impetration, and (4) Thanksgiving. If we were to take them in their order of dignity, it would be (1) Adoration, (2) Thanksgiving, (3) Impetration, (4) Satisfaction. Your meditation will show you which you have been neglecting the most, or of which you stand the most in need; and you will rejoice in having in the holy Mass the means of making these most important offerings to God in a way that is perfectly worthy of His Divine Majesty.

SERVING AT MASS.

It will often be your privilege to serve Mass, and a word may be in place to induce you to value it a little more as it deserves. To be associated with the holy Mass, in which Our Lord is always the Chief Offerer, is a singular favour from Him; and the closer the association, the higher the favour. The nearest of all is the priest who is ordained to represent Our Lord and to use His words in His place. Next come the Sacred Ministers, the Deacon and Subdeacon, and then the acolytes and thurifer and the other servers. The singers in the

choir have their part, and so has the sacristan, and those who prepare the altar-breads and the wine, those who give alms for the Mass, and those who hear it. The *qui Tibi offerunt* and the *meum ac vestrum sacrificium* of the priest, if true of the congregation, are still more true of the server. Look upon it always as an honour, and a very high honour, to be chosen to serve Mass in any capacity. Be careful to learn exactly how it should be served; and if the Mass be a High Mass, study and practise your ceremonies with great exactness and care. Take a delight in all that concerns the Altar, and try to make yourself always at home there. Whatever we have to do for the Altar and for the holy Sacrifice should be done as perfectly as it is in our power to do it. If it requires care and pains, it thoroughly deserves it.

VISITS TO THE BLESSED SACRAMENT.

Many times in the course of the day, from your morning Oblation to your last visit at night, you are called into the presence of the Blessed Sacrament. Some of your duties, like your evening meditation and your examens in the noviceship, are performed there. Never fail

to "discern the Lord's Body," and to feel the difference that being before the Blessed Sacrament makes. It will make your colloquies and your acts of contrition and your petitions so much more fervent, if you address them to Him Who, for our sakes and that He may help us, dwells in the Tabernacle.

To obtain the full benefit of a Visit, remind yourself that the time is short, and that you cannot afford to lose any portion of it. Prepare yourself by devout thoughts associated with the Statues or Pictures on your way. Begin with your entrance into the chapel, so that you may not pass through the door without having first remembered Who is there patiently waiting for you. Take holy water and genuflect with full advertence and devotion, and utilize to the utmost the moments while you are standing before you begin your meditation or examens. When you kneel down, let your act of kneeling be always accompanied by an interior act of adoration, of which it is the outward sign.

To increase your devotion, you may form particular intentions for the visits at different times of the day. For this purpose, you may, if you think well, make use of the table of intentions given above, or you may simply have a special petition for a particular grace attached

to each visit. Have a care that very short Visits are not wasted, such as those when you say a *Hail Mary* after walk, or after manual works. The Visits after meals may be directed to the sanctification of the recreation that immediately follows. At sacred seasons, such as Christmas or Lent or Easter, and on great Festivals, you may make your Visit in the spirit of the Mystery the Church then honours ; and you will always find it well to associate yourself in your worship of the Blessed Sacrament with your Guardian Angel, who is making his Visit by your side.

ROSARY.

The Rosary is a devotion we should greatly love : what our holy Father the Pope has so warmly recommended to all the faithful, should be eminently dear to ourselves. It must be remembered that merely to recite the vocal prayers, by saying the *Paters* and *Aves* on our beads, is not saying the Rosary. All who are capable of meditating on the mysteries must do so, and this union of mental and vocal prayer is the chief advantage of this devotion. At the same time it cannot be doubted that the Rosary is one of the devotions that suffers most from distractions. It is therefore all the

more necessary that we should have a method for saying it, that we take pains to follow.

It is not to be looked for that we should be able, unprepared and on the spur of the moment, to derive any fruit from a meditation that lasts so short a time as the recitation of a decade, or to pass profitably with such rapidity from one meditation to another. For this reason we should carefully prepare ourselves that we may say the Rosary well. We may frequently take one of the fifteen Mysteries as the subject matter of our meditation, and thus render ourselves perfectly familiar with them all in turn. It would be well, in meditating on them, to ask ourselves what fruit we should derive from each mystery; and still more, to make ourselves quite at home with the composition of place for each Mystery. This will probably be all that we shall be able to do in the form of meditation as we say the beads. We can say each decade with the composition of place distinctly before our mind, as if the decade were said in the very presence of the holy personages in each mystery; and we can say the decade to obtain the fruit that we have fixed upon beforehand. The vocal prayers will be associated with the Mystery, if in the *Pater* we ask the Eternal Father for the graces that were purchased for me in that Mystery, if

we address the *Aves* to the holy personages who have a part in the Mystery to obtain those graces, and if the *Gloria* is in thanksgiving to the Ever-blessed Trinity for those graces.

It is most desirable that the name of each Mystery should be pronounced with the lips before the decade is begun; and with regard to repetition, it would not be a bad rule to make, never to repeat when the Mystery has so been named, and always to repeat the decade that was not so begun. This secures the effort to meditate, and the result will be that you will know where you are in your Rosary, without being obliged to look at your beads to ascertain which decade you are saying.

VOCAL PRAYER.

For the Little Office of the Blessed Virgin and similar devotions, it may be well to add here a word or two respecting Vocal Prayer. It is quite unnecessary, and indeed impossible, to follow the meaning of every word you say. It would be, or ought to be prayer, even though we should not know the language in which the prayer is uttered, or when the meaning is hidden from us, as it is in many difficult verses of the Psalms. But the heart must be lifted up to God, or it would not be

prayer at all. You may join your intention with what the words really mean ; or you may unite yourself with the intentions of the Church ; or you may select certain words, and attend in a special manner to their sense, even while you recite other words ; or you may take a subject of meditation, as in the Rosary ; or you may pray for a series of intentions of your own. I should recommend a composition of place, to secure your attention before you begin ; and that you should renew your fervour at fixed stages, as for instance, whenever you say the *Gloria Patri* or *Oremus*.

Be particularly careful about the beginning of all vocal prayer. Involuntary distractions do not stop prayer or rob us of all its fruit if they are *in prayer*, that is if we began well. Hence the importance of making a good start. Let your beginning be so fervent that it may overbear the tendency to distractions as long as possible ; and when you discover that they have come, turn back to God with fervour in the prayer that remains, so that you may make up for all the loss they have entailed. By humbling yourself before God for them, and by renewing your fervour and making up for lost time, you turn the distractions to good account, as you should do all evil things, to the discomfiture of your enemy.

MONTHLY RECOLLECTION.

It is an admirable plan to set aside one day in each month for special recollection and preparation for death. The first Friday in the month, with its *ad libitum* Communion in honour of the Sacred Heart, would do excellently for the purpose. It is very possible that you may not be able to give more time than usual to spiritual duties on that day, but the usual duties may be specially turned to this end. A meditation made on Death or on our Particular Judgment, when we shall see what we owe to the Sacred Heart and what we have paid of our debt ; a confession and a communion made as though they were our last ; time found somewhere in the day quietly to read over the resolutions of our long retreat ; a special spirit of recollection through all the duties of the day—by such means we may make one day in the month serve us as a fresh start in fervour in God's service and in fidelity to our vocation.

NIGHT LITANIES.

If the Rosary is liable to suffer by distractions, the Litanies suffer still more, and it is important from the very beginning to try not

to lose the benefit of any portion of our extremely beautiful night prayers. We have no Divine Office in common, and our Litanies are our only Community devotion. We must therefore take all pains to join in them well. Make a point of always answering audibly: you will find this in itself some help against distractions.

When the evening recreation breaks up, make a distinct effort to recollect yourself, and on your way to the chapel renew the intention with which you have previously resolved to assist at the Litanies. The conversion of infidels, heretics and sinners may well sometimes be your intention; and sometimes you may offer this duty for a blessing on foreign missions, or for the Province, or for Father General and the whole Society, or for our holy father the Pope. In the Noviceship there is a charitable custom that the Litanies should be given to help any one who is making a retreat in the house. You may well on all occasions have secondary intentions, in addition to the primary intention for which you perform any action.

If recollection at this duty is difficult, take more care to begin well, for that is always in your power, and make your act of homage to the Blessed Sacrament with all fervour. The beginning of the Litanies may suggest to you

a composition of place. Think you see Heaven opened : adore the Blessed Trinity during the *Kyrie* and the invocations of the Divine Persons, and then honour the Blessed Virgin and all the Heavenly Court. It will serve to keep up your attention if you pray to

Our Blessed Lady for ardent love of
God, perseverance in your vocation.

The Angels for greater knowledge of
spiritual things.

The Patriarchs and Prophets for faith
and hope.

The Apostles for zeal for God's glory
and for souls.

The Martyrs for fortitude in daily trials.

The Doctors and Bishops for devotion
in prayer.

The Confessors and Founders for con-
stancy and religious observance.

The Eleven Saints of the Society for
her spirit.

The Virgins and Widows for holy
chastity.

When the invocations are over, unite with
all the Saints in praying

for liberation from evils—*Libera nos,*
Domine.

by obsecration—*Per mysterium.*

by petition—*Te rogamus, audi nos.*

You may beat your breast at *Ut nosmetipsos*, praying that you may live and die in the Society;* and you can hardly help saying with all fervour *Ut mentes nostras ad cœlestia desideria erigas*. During the psalm, take *Deus in adjutorium* for your thought; and remember that the versicles are for ourselves as God's servants, for the Pope, for benefactors, the dead and the absent.

Make a fresh effort with the *Oremus* of the prayers. There are two prayers for the forgiveness of guilt, two for the remission of punishment. Those that follow are for the Pope, for peace; for purity, for the souls in Purgatory, for a pure intention; and the last comprehensive prayer is for the living and the dead.

The *Sub tuum præsidium* and the *Ave maris stella* come next, and it may help us to be fervent when we say this lovely hymn to our Lady, if we accustom ourselves to say certain verses with unusual attention, for instance, *Mites fac et castos*, and *Ut videntes Jesum semper collætémur*. In the prayer to St. Joseph that follows the prayer to Our Lady we may have some special intention for the thing that is out of our reach which we ask St. Joseph to obtain for us. Our own chief failure would come in

* See *Locutio Dei ad cor Religiosi*. By Father Paulowski, S.J.

well there. The prayer to SS. Ignatius and Francis Xavier is that which was said by the Pope in S. Peter's at their canonization, and we may be very glad to honour them as they were then honoured, and to thank God for having given to us such fathers—the St. Peter and the St. Paul of the Society.

The *De profundis* at the end is peculiar to this Province, and it is a beautiful act of charity for us to end our day with.

APPENDIX.

THE ROMAN MARTYROLOGY.

In reading Latin always pronounce *c* and *g* soft before *e* *æ* *æ* and *i*, hard before *a* *o* and *u*; and always make *ch* hard.

A FEW words may be useful as to the manner in which the Martyrology should be read in our Refectories. Uniformity is desirable, and that is to be attained only by following the custom of the Province.

With the single exception of Easter Day, of which we will speak later, the Martyrology begins with the Kalends, Nones, or Ides as printed in red at the beginning of each day. This is followed by the day of the moon, which is found under the letter of the Martyrology day by day through the year. And the letter of the Martyrology can easily be found in the table at page lxx. in the Mechlin quarto edition of 1846, or in the *Ordo recitandi* of the Province at the bottom of the page preceding the month of January. On the last day of the year the moon is read by the letter of the following year,

which is given in the *Ordo* on the 31st of December.

It may be useful to give here the letter of the Martyrology for a few years :

1889 M	1892 a	1895 d
1890 i	1893 m	1896 q
1891 A	1894 D	1897 G

When the Martyrology is sung in choir in the course of Prime, the announcement of the day ends here. But in our Refectories a custom prevails, which we may well suppose to have the force of law, of adding the day of the month. In our Province the day is named in the ablative case, and *dies* is treated as masculine. The announcement of the day therefore runs thus, let us say, August 24, 1888 :—*Nono Kalendas Septembris, Luna decima septima, die vero mensis vigesimo quarto.*

The reading of the Martyrology is mentioned in two places in the Institute. In the Rules of the Prefect of the readers at table, n. 9, it is said that “in the morning when the reading or sermon is finished, let the common Martyrology of the following day be read.” And the 47th Decree of the 8th General Council is as follows :—“As petition has been made that the Martyrology shall no longer be read in the

evening, but in the morning, at table, in order that priests may understand betimes how the Office is to be arranged, the Congregation ordered that it be so done." This teaches us to have recourse to the *Ordo*, and it shows us that the feast as given in the *Ordo* should be announced.

If the day be a Vigil, that should be given out first of all. This will not always be on the day on which the words *Vigilia Sancti*, &c. are printed in the Martyrology, for when the feast is on a Monday, the Vigil is kept on the Saturday, and will therefore be announced on Friday, and omitted in the Martyrology of the following day. This transfer of the Vigil to the Saturday will always be found marked in the *Ordo*.

In Lent and Advent when the *Ordo* says *Vigilia de qua nil in Officio*, it is notwithstanding read in the Martyrology. If it should chance that the feast that has a Vigil is transferred, the Vigil is not transferred with it, but is announced as printed in the Martyrology.

The manner in which the ordinary moveable feasts are to be given out will be found in the Introduction to the Martyrology at page lxxij., following the table of the letters of the Martyrology. The way in which these feasts are mentioned will show us how others that are not there, because they are only locally kept,

should be mentioned also: for example, *Festum Spineæ Coronæ Domini nostri Jesu Christi*. No Sunday will be mentioned, except those given in the table, for instance, Septuagesima not Sexagesima. No notice is taken of the *Quatuor Tempora*, and if the day be a feria and not a feast, it is not mentioned. The Octave day is announced, as *Octava Sacratissimi Cordis*, but not the days within the Octave, even though the Office be said of the Octave. For the rest the feast will be announced as given in the *Ordo*; and if it be not kept on its own day, whether it be transferred for the current year only, or permanently fixed in our Calendar on that day, the day from which it is translated will be given out. When two such dates are mentioned in the *Ordo*, the earlier is the day to be named. Thus on the 27th of February 1888 the *Ordo* gives this entry, "Cyrilli Alexand CPD dup (12 al 9 huj.)." This should be read *Sancti Cyrilli Alexandrini Confessoris Pontificis et Doctoris, festum translatum a die nonohujus mensis*.

The reader should look down the Martyrology of the day to see whether the saint named in the *Ordo*, if he is not at the head of the saints of the day, is not mentioned lower down. For instance, June 16, our Martyrology begins, *In Pago Lalovesci Diœcesis Viennensis*,

&c., for St. John Francis Regis, which is printed in the Martyrology in the last place but one for that day.

On the last three days of Holy Week there is no Martyrology. On Wednesday in that week when Maundy Thursday has been announced in the form given among the moveable feasts, the usual Martyrology is read. On Easter Day, at the very beginning, before the Kalends of the following day are given out, the form is used *Hac die quam fecit Dominus, &c. p. lxxiii.*

In leap year the 24th and 25th of February have the same Kalends and the same day of the moon. Thus in 1888, the Feast of the Lance and Nails falling on Friday Feb. 24, the Martyrology for that day was *Sexto Kalendas Martii, luna decima tertia, die vero mensis vigesimo quarto. Vigilia sancti Mattheæ Apostoli. Festum Lanceæ et Clavorum Domini Nostri Jesu Christi. Item commemoratio plurimorum sanctorum, &c.*

With this single exception, the Martyrology always ends with the words, *Et alibi aliorum plurimorum sanctorum Martyrum et Confessorum atque sanctarum Virginum.* The response *Deo gratias* is not used in our Refectories when grace immediately follows.

It may be well to add that in our Province

it is the custom for all in the Refectory to uncover their heads while the *eulogium* is being read of any Feast of our Lord, the Blessed Virgin, St. Joseph, the Apostles (but not of St. Mark or St. Luke), and all the Saints and Blessed of the Society.



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